

THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

"Behold I say unto you . . . it is by faith that miracles are wrought; and it is by faith that angels appear and minister unto men; wherefore, if these things have ceased wo be unto the children of men, for it is because of unbelief, and all is vain." BOOK OF MORMON, MORONI 7: 37.

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"MORMONISM"—THE TRUE RELIGION*

ELDER LEVI EDGAR YOUNG

OF THE FIRST COUNCIL OF SEVENTY

I WISH to take as the subject for my sermon the first and last articles of our faith, written by Joseph Smith:

We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.

The first and last articles of faith of the Church of Jesus Christ of Latter-day Saints embody principles, large in their concept of life. These two statements of religion deal with the most important problems of the soul, and they solve in a general way, how man may enter into a divine world. Perhaps the majority of mankind is not yet ready for such a presentation of religion; but it is through some such conception as the thought of these two statements, that mankind will grasp the meaning of life and its ultimate end. The same trend of thought that we have to-day—the religious and the scientific—was developed in ancient

*An address delivered at the third session of the Ninety-eighth Annual Conference, in the Tabernacle, Salt Lake City, Utah, U.S.A., April 7th, 1928.

times when Hebraism and Hellenism flourished. This brought forth much of the thought expressed by the Prophet Zechariah, when he wrote: "Thy sons, O Zion, against thy sons, O Greece." The one thought was the selfless life, and its eternal belief in God; the other was the life of nature, the pursuit of knowledge, and the establishment of great truths by philosophers and men of science.

Such men who believe in the one true and living God, the Eternal Father of us all, like Jeremiah, Isaiah, and Zechariah, established through their writings the fundamental truths of religion and life. They gave to the world religion, which took the culture of Greece and afterwards the power of Rome, and elevated and inspired them. The Hellenistic movement was that of Aristotle and Plato, and through these men there came into the world a struggle fiercer than the struggle of arms, for it was a struggle of ideas; but the words of the prophets had a keener significance for all time to come than had any other thought. The sons of Zion were against the sons of Greece. Israel and Greece stood for the two great forces that have moulded our Western history, and still dominate modern life.

RIGHTEOUSNESS OF PARAMOUNT IMPORTANCE TO LIFE

Paul, the Apostle, before the age of historical criticism, made the distinction so emphasized in our day, between the Hebrew spirit and the Gentile spirit—particularly the Greek—when he said that the Gentiles followed not after righteousness, but that Israel did follow after the law of righteousness. Beautiful are his words found in the ninth chapter of Romans. History fully bears out Paul's contrast between the Jew and the Greek; the religious mind and the scientific mind. The Jews understood that God required righteousness as indispensable for life. The law flashed out solemn warning to the world. The sense of sin, the need of redemption, the lawlessness of human nature, when it is not under subjection to the law of God; and these principles were all postulates of the Bible. Hebraism stood out for the moral and religious principle; Hellenism for the culture of the human, the sensitive love for the beautiful, and the joy of living.

Down through the ages, faith in one God was needed before consistency in the moral life of man was possible. The world is indebted to the Jews for the moral law, not merely the Ten Commandments, but the idea of law in general. The result of this moral advance was an infinite intellectual advance, and it brought reason and order into the world.

The idea of the uniformity of nature, which is the first principle of science, was impossible until the Jewish mind swept away Polytheism, and through the concept of law, saw the world consistent with unbroken continuity. In this way, the Hebraism of the Jew and the Hellenism of the Greek came together.

So to-day we have the struggle of ideas. There appear two opposing methods of thought and development, which we meet in our schools and universities. They reflect at times a conflict in human nature. With the thought of the first and the last articles of our faith, certainly we make a contribution to religious thought in our day. We see the simple acceptance of both sides, looking with clear eyes on the whole situation. We accept the Hellenistic or scientific truths as given by the master men of science and philosophy. It is the gospel of the love for the beautiful and the joy of living—that man may search out truth by study and by thoughtful work in the world. Then on the other hand, these two articles implicitly say that all discord in life is changed into harmony by reconciling man to God. The deepest thought of Christ's teaching and life is simple confidence in God, as seen in the world and in human life. This consciousness of the divine takes precedence over all else, and becomes the great inspiring motive, driving the life to noble ends, and assuring the spirit of man the highest realities of life. This is one of the contributions of the Gospel of Jesus Christ our Lord, as we Latter-day Saints understand it. The problems of life are solved, not by denying one side or the other, but by carrying both sides to a high point.

A TRUE RELIGION

As of old, so to-day Christianity reconciles religion and science by a form of knowledge and ethics, that is made accessible to all classes, kindreds, tongues and peoples. The Gospel of Jesus Christ is not a scheme of culture or a system of philosophy, but a *religion*, fulfilling the law and the prophets, enforcing the obligations of duty, and pointing to the glory of the cross. It brings man into a new relationship to God. Its end is not the curtailment of thought and life, but its enlargement, so there is room for the development of every gift of heart, mind and soul. As was indicated by the Prophet Joseph Smith in the last article of faith, the narrow lot of man is broadened whenever he comes into filial relationship to God. This enlargement of life through faith is a fact of experience. Faith in God enlarges the horizon of life and leads to the acceptance of all truth. All the treasures of wisdom and knowledge are opened to the believing mind; "for they are all broken lights of God, in whose light alone, we see light." How forcibly wrote Paul of old:

The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made.

So we Latter-day Saints say to the world: "Believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost"—for it is Christ who gives us power to be, and opens up new possibilities of thought, feeling and action. He asks for obedience, and when we obey, we discover the law of our own

life; He asks for service, and when we serve, we discover perfect freedom. The love of God in Christ unifies life for us; we gain love, and as our love increases, our faith deepens.

The message of Jesus Christ then, as it is now, was: "Repent." "Prepare ye the way of the Lord." His coming in that first day was a revolution in religious thought. He taught that the soul of man deals directly with his God. Man must be perfect even as our Father in heaven is perfect. His life changed the history of mankind more deeply, more widely, and more permanently than the life of any other, from the beginning of the world to the present time. It was He, Jesus Christ our Lord, who bestowed upon us the increasing consciousness of the immortality of spiritual values.

So has the message of our Lord been revealed to-day.

Jesus Christ and Him crucified for the sins of the world, and the larger faith that assures us immortality, are what the world needs this Easter day. He is risen. He is our Saviour and our King. He lives, and we are in the image of the true and living God, who made the world and all things therein. And when the sons of Greece are for, and not against, the sons of Zion, when all ideals of culture shall find their inspiration and nourishment in the divine ideals of Jesus, the Redeemer, then will the world march on to perfection.

THE VICTORY OF LIFE

When thought, and art, and literature, and science, and knowledge and life are brought into subjection, to the obedience of Christ, then shall we have the true victory of life, and we will be able to say: "Thou hast conquered, O Galilean."

Both trends of thought are coming together in the Gospel of Jesus Christ. George Santayana, America's greatest philosopher, writes to-day:

O world, thou choosest not the better part.
It is not wisdom to be only wise,
And on the inward vision, close the eyes;
But it is wisdom to believe the heart.
Columbus found a world, and had no chart
Save one that faith deciphered in the skies;
To trust the soul's invincible surmise
Was all his science and his only art.
Our knowledge is a torch of smoky pine
That lights the pathway but one step ahead
Across a void of mystery and dread.
Bid then, the tender light of faith to shine
By which alone the mortal heart is led
Unto the thinking of the thought divine.

And so by thy divine faith, says Santayana, shall you find out the true knowledge.

In our belief as Latter-day Saints, Zion and Greece are brought together, to-day, in the Doctrine and Covenants—one of our sacred books.

The Doctrine and Covenants contains the revelations of God the Father, to Joseph Smith, and to other prophets of God, in this dispensation. It tells about the restoration of the plan of God in the salvation of the human race. It is largely ethical in its message, and, like the Book of Mormon, makes public and private righteousness matters of practice. The book opens by telling of a *mighty work* that is about to be ushered into the world. This is the restoration of the Gospel of Jesus Christ, with the giving to man of the holy Priesthood of God—the Aaronic and Melchizedek—as it existed in the days of the prophets of Israel, and at the time of Christ. The outstanding truth of the book is that God is identified as the Father of the race, and the Gospel of Jesus Christ is restored in this day with all its gifts and blessings. It puts the principle of righteousness through obedience to the plan of salvation into the foreground; and all its teachings grow out of the principle that for man to attain the highest development, he must place his faith in God the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost, and receive by divine authority the Priesthood of God. It also emphasizes the importance of man's spiritual life, and his great mission on earth, as well as the glory of immortality and the power of eternal progression in the hereafter. Men are coming to know beauty and truth. Zion and Greece are brought together. These two articles of faith, the first and the last, written by the Prophet Joseph Smith, embody this great thought, and that is a distinct contribution to the truth and to the religion of the world.

That the Lord may help us to see these things and appreciate the beauty of the Gospel of Jesus Christ, the majesty and the grandeur of the principles of eternal truth that have been revealed in this day, I ask, in the name of Jesus Christ. Amen.

TRUTH'S FIRM FOUNDATION*

ELDER REY L. PRATT

OF THE FIRST COUNCIL OF SEVENTY AND PRESIDENT OF THE
MEXICAN MISSION

I AM VERY HAPPY, my brethren and sisters, to be in attendance at this conference, and to have the opportunity of adding my testimony to those that have been borne, and that will be borne, to the divinity of the work in which we are engaged.

While listening to the opening remarks of President Grant, my mind reverted back over the history and the accomplishments of the Church, in the years that have passed since it was organized

*An address delivered at the opening session of the Ninety-eighth Annual Conference, in the Tabernacle, Salt Lake City, Utah, U.S.A., April 6th, 1928.

in this dispensation in which we live. Truly, it is marvelous to contemplate the work, the development and the faith of our people. It is marvelous to note how the Church has extended, and how rapidly the stone that is destined to fill the whole earth, spoken of by Daniel the prophet, is rolling forth. It is marvelous to contemplate the wonderful foundation that was laid through the Prophet Joseph Smith for the Church to build upon. Accurately was it all laid out and designed. It would seem that there might have been some things instituted in the beginning that would have needed correction as the work proceeded. That certainly would have been the case, had not this work been established through and by the inspiration of our Heavenly Father to His chosen prophet. There has been laid for the Church and this people a foundation upon which they have builded without wavering, a foundation of faith that has withstood all of the trials, tribulations, persecutions and drivings to which the Church has been subjected. The hymn that propounds the question: "How firm a foundation, ye Saints of the Lord, is laid for your faith in His excellent word?" is answered by the growth, the development and the continuity of the Church that was established through the instrumentality of Joseph Smith. I rejoice in this foundation of faith that has held our people together, and that has kept us going through all these years that have passed. I read, with marvel in my heart, the deeds of valor and of heroism enacted by our pioneer parents who came to this land.

"THIS IS THE PLACE"

I stood the other day, on the site where Brigham Young made that memorable remark: "This is the place!" I had just crossed a desert country, overland from El Paso, passing through parched and barren lands, and through sections that were inland seas in years long passed; and as I stood there I thought that I could visualize what this country must have looked like at that time. Yet, by the vision that was given, through the inspiration of the Lord, His prophet was able to say: "This is the place." And the foundation of faith laid in the hearts of the people of the Church was sufficient to make them believe it, and to build upon it, so as to withstand the privations, the trials and the hardships incident to the conquering of this land. What a miracle has been wrought! This is a veritable garden spot; a beautiful city has arisen on that waste-land.

I recalled, this morning, hearing my father tell me of his boyhood days, when grandfather was away on a mission, and grandmother's meager earnings as a dressmaker were not sufficient to supply what was necessary to eat. They roamed these barren hills to gather segos, thistle tops and red root, and from those things, many and many times, made out their meager meal. It is

marvelous to contrast those conditions with what we see to-day. But I maintain, my brethren and sisters, that men would not have done that without vision; men would not have done that without a foundation of faith that made them know, beyond all doubt, that this is the work of the Lord, and that they were in His service. They knew that out of their labours would grow the very things that we, their children, witness here to-day.

The question to me, my brethren and sisters, is: How firm a foundation is there laid in the work of the Lord for my faith? Will I be able to endure to the end? Will I be able to meet the changing conditions that I find in my life? I am not called upon now to do those things that I had to do as a boy, for I went into a new land and had to make fences, build ditches, kill snakes, ride the cattle range, and do many things that neither I nor my children are called upon to do now; but I meet conditions, my brethren and sisters, that test and try my faith. Will I be able to live and maintain my integrity and continue to build upon the faith of my fathers? Will I continue to build upon the broad foundation that is laid for our faith in the work of the Lord?

RELIGIOUS DERELICTS

We are living in an age of skepticism. We are living in an age of doubt. We are living in a day when men in all parts of the country doubt even the existence of our Father in heaven. Statistics reveal the fact that in these United States, half of the population, practically, are without organizations in a religious way. They are unchurched; they have no particular affiliation with any religious denomination. I do not say, nor do I believe from my contact with them, that they have no faith in God, but they are not anchored—they are wandering, stumbling, as it were, at noonday, feeling for the wall, as does the blind man. This, my brethren and sisters, is because of the skepticism that has grown up, because of the false teaching in regard to Christ and His mission, and in regard to the Gospel that was established as the means of salvation to our Father's children in the world. Will we be led away by these men who are teaching false doctrine, or can we maintain our faith and our integrity in this glorious Gospel? We have a marvelous mission, my brethren and sisters, to carry this work into the world. There are thousands and thousands of people, millions of them, who are not conversant with the principles of the Gospel. As I have said, they do not believe that there is a religion upon the earth which is divine; and still there is something in their hearts, something within them that reaches out, and they are longing for something tangible, for something real, that they might know where the word of God is. Within our keeping is the responsibility of carrying this great message of the restored Gospel to them.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, NOVEMBER 29, 1928

EDITORIAL

"L'ETOILE DE LA MISSION FRANCAIS"

BEFORE us lies No. 1, Volume 1, of *L'Etoile de la Mission Francais*, monthly organ of the French Mission of the Church of Jesus Christ of Latter-day Saints. It is a mimeographed, four page sheet—a modest beginning of bigger things to come. The introduction, written by Mission President P. Rulon Christensen, is followed by a succinct statement of the purpose of the periodical. Then come Official Notes; Personal Mention, noting the departure of President and Sister Rossiter and the appointment of President Christensen; Doings in the Branches, recounting the recent successful autumn conferences of the mission; Miscellaneous Notes, containing news about Elders, active or released; and Sermons, giving a clear and compact exposition of Gospel aims, by Sister C. Francoise Planchon, of the Lyon Branch. These general headings will be preserved in future issues.

The first issue of *L'Etoile* is very creditable. As stated by President Christensen in an accompanying letter, the periodical "should serve to unify and solidify the different districts and should serve to bring the members and missionaries closer together." And, it may be added, in time it will become a powerful aid in the preaching of the Gospel.

L'Etoile is the successor of *Etoile du Deseret*, first published under the editorial leadership of John Taylor in May, 1851.

We welcome *L'Etoile*, representing the French Mission, into the galaxy of Latter-day Saint "Stars", and wish it long life and a wide field for service.—W.

NOTTINGHAM CONFERENCE

FOR THE FIRST TIME in more than thirty years, the autumn conference of the Nottingham District was held in the Eastwood Branch, at the Miners' Welfare Hall, Mansfield Road, on Sunday, November 18th.

Many interested investigators—chiefly men—gathered from all parts of the District, to hear for the first time in their lives, perhaps, the truths of "Mormonism", and to unite with the Saints in partaking of the wonderful spirit of the conference.

Mission President John A. Widtsoe and Sister Leah D. Widtsoe attended. President Widtsoe conducted the Sunday School class

and dealt with the lesson: "The Temptations of Jesus"—Matthew 4:1-11. Sister Widtsoe conducted the singing. Both spoke also at the other meetings held during the day.

President Rulon W. Stevenson, Elders John P. Hopkinson, Joseph F. Parrish, Vilace L. Radnall, Elmer W. Marriott, E. Anthon Clayson, Stanley W. Layton, Dean R. Merrill, Fred H. Cox, Harold K. Richmond, H. Wendell Jacob and Reginald A. Carn of the Nottingham District were in attendance.

Missionaries visiting from other districts, were President Heber J. Matkin, Elders R. LeRoy Fletcher, Blain I. Jones and Herbert W. Carter of Birmingham; President Cecil B. Kemmer and Elder Joseph E. Whitehead of Sheffield; President Merrill Sandberg of Leeds; and President William Fred Forsey of Norwich.

The effective teaching of the M. I. A. manual "The Gospel and Health", was forcefully demonstrated by the Bee Hive girls, who served to the visitors a very tasty lunch, prepared from "Word of Wisdom" foods.

Many indications of steady progress were noted in the missionary activity report, read by President Stevenson at the afternoon session, among them being a sixteen per cent. increase in tithing during the last six months.

A general union meeting convened between the afternoon and evening sessions, where missionary and auxiliary work was discussed.

Newspaper reporters were present and gave favourable accounts of the conference in the *Nottingham Journal*, *Nottingham Guardian*, *Nottingham Evening News*, *Derby Daily Telegraph* and the *Eastwood and Kimberley Advertiser*.

All who attended declared this conference the most successful and most indicative of progress, of any held in the Nottingham District for many years.

JOHN P. HOPKINSON, District Clerk

TRUTH'S FIRM FOUNDATION

(Concluded from page 759)

I bear you witness, my brethren and sisters, that we have the truth. I am satisfied, beyond a doubt, that the Book of Mormon was found in the Hill Cumorah, which hill has been acquired by the Church. I rejoice in this. I knew long before last summer that the Book of Mormon was true. I have studied it, I have pondered upon it, I have read it again and again, in two languages. I have taught the people among whom I have been called to labour that it is true; but last July, for the first time in my life, I had the opportunity of standing upon that hill, and I endeavoured to visualize what transpired there one hundred

years ago. In my heart, I prayed to the Lord that I might have a witness there, that the book is true, that the record had been taken from that sacred ground. I bear you my testimony that I know, as well as I know that I am looking into your faces, that the angel Moroni stood there with the boy prophet and handed to him those records. I bear you my testimony that I know that that boy, by the inspiration of the Lord, translated that record—and we have it as a witness for God in the earth to-day.

HERITAGE OF LAMANITES

The Gospel in its fulness, is contained in that sacred record. I would that the people of the Church would study it more than they do. I had occasion to make frequent inquiry, during the last year and a half, among our missionaries who came into the mission field, as to their having read and studied that book before they came out. I find, my brethren and sisters, that there are far too many of them who have not given it serious consideration, and have not studied it. I rejoice in the fact that there is in the Church a disposition now, among the auxiliary organizations, to get the youth of Zion to read the Book of Mormon. You cannot read it without believing it is the word of God, and that it has been given to us for a purpose. I rejoice in the opportunity that has come to me to labour with the people whose ancestors wrote it. I bear you my witness that the Lamanite people are of Israel. I bear you my witness that they are descendants of those men who wrote that book, and I wish to do my part in their behalf. I wish to be instrumental in the hands of the Lord, in bringing back to them the glorious knowledge that gives such joy to me—that the Book of Mormon is true, that it contains a record of their forefathers, that it will teach them the principles of the everlasting Gospel; and that, by following those teachings, they may be saved in our Father's kingdom.

OUR RESPONSIBILITY

We have the Bible, a wonderful record which we all appreciate, as well as the Book of Mormon. But I wonder, as is propounded in the 29th chapter of Second Nephi, whether we have reflected whence we obtained the Bible? We obtained it through the Jewish nation. It was the Jews who wrote it, and the Book of Mormon asks the question: What credit do the Gentiles give to the Jews for the Bible that they appreciate so highly? Do we esteem them as we should? Do we reach out to them as we should, in an endeavour to make true and to bring to pass the glorious promises of restoration for the Jews, as contained in the Bible? Likewise, do we, as a people, realize, to the full extent, our obligation to the children of those who wrote the Book of Mormon? Do we always feel inclined to reach out to them, and endeavour to make possible, and to bring to a reality and to

fulfillment, the promises of the Lord made to those people, as recorded in that book?

LOVING AND EFFICIENT SERVICE IN THE MINISTRY

I rejoice in the testimony that I have, that the Gospel is true. My desire is to serve, in my humble and weak way, so long as the Lord requires my service. I desire that my family shall be found employed and engaged in service to our Father in heaven and to His Church. There is nothing else in all the world that I love so much as I do my family, my children. To me they are very dear, and I desire them to grow up in an environment where they shall have this same faith, and where they shall have this same testimony. I desire them to have an opportunity to serve in our Father's kingdom also. I love the young men and the young women whom the Lord has sent out to labour with me, during the past twenty-one years, in the mission field. I feel a kinship to them, almost equal to that which I feel toward my own boys and girls. I rejoice when I see them go home in faith, and engage actively in the ministry there; and I rejoice, beyond measure, to have an experience such as I had just the other day, when a young man walked into my office—for I had not received word that he was coming or why he had come. When I asked him: "How long are you going to stay?" He said: "I have come to serve again as a missionary, for six months, in this mission." Twenty-one years ago he served as Secretary of the Mexican Mission. He has grown and has developed during those twenty-one years. He is more efficient to-day than he was then. I rejoice to see them come back, not only with their spirits as bright as when they left, but with renewed energy, with renewed intelligence, and better qualified to deliver the great Gospel message.

Let us assume the responsibilities that are ours, my brethren and sisters, in the spreading of the Gospel. Let us be mindful of the fact that we must teach by example, as well as by precept. The Lord help us to do so, is my prayer, in the name of Jesus Christ. Amen.

PRAY OFTEN

SIGNE L. HULTERSTROM

SWEDISH MISSION RELIEF SOCIETY PRESIDENT

TO FULLY APPRECIATE prayer and to enjoy its benefit, there are several things which we ourselves must do. First, we must see to it that our hearts and minds are measurably free from sin and prepared to receive blessings from heaven. One cannot expect that God's Spirit shall enter an unclean tabernacle—a mind tinctured with evil thoughts and a heart which entertains evil desires.

In praying to our Heavenly Father, we should approach Him with a humble heart—talk to Him as though we were speaking to our earthly father. Prayer is a request for knowledge, wisdom, protection, or for whatever else is desired. The Lord will grant every righteous wish and desire we express to Him through prayer.

A prayerful person's influence is felt among the children of men. Pray often—at least twice a day. It is only through prayer that we can come in close communion with our Heavenly Father, and thus overcome the difficulties which constantly surround us.

BOOK OF MORMON STUDIES*

THE REPRESENTATIVE GOVERNMENT, carnage, seige, revolution and strategy all play their part and all teach their particular lessons in these chapters, but the outstanding incident of the period, is the story of the two thousand Ammonite warriors.

Herein is contained one of the classic examples of the vital influence of women, generally, and of mothers particularly, upon the lives of men and the destinies of nations.

Those worthy Ammonite mothers had done their duty. They had not taught their sons warfare, nor had they coddled them. They taught them righteous living and faith in God, with love, and sent them out into life to fight their battles with a full and righteous background. Love for mother and home, and faith in God, enabled those sons not only to keep themselves unspotted and unharmed, but also to serve their country and their God. May the mothers of modern Israel fulfil their duties as well as did the Ammonite mothers.

QUESTIONS

1. In times of adversity the Church of God prospered. Discuss this significant statement, using chapter forty-nine as an example. How does it fit into all Book of Mormon history?

2. Contention over trifles is one of Satan's favourite tools. Discuss this point in connection with Alma 50:25-40. Discuss it as it may be applied to us here and now in our own branches.

3. Amalickiah was slain in his wickedness. His worldly ambition, pride, power, and ill-gotten gain could not bring him happiness, or satisfy him in any way. Do these things ever satisfy anyone?

4. What was the covenant of the people of Ammon with God? Why did Helaman advise them against breaking it, even though their services were needed? Was he right? Prove this by later happenings.

5. Name some of the bold declarations made by Ammoron in his letter

*Lesson 24 of the Relief Society Course of Study—for use on the second lesson night in December. Ten chapters, Alma 49 to 58, inclusive, are to be considered.

to Moroni. Was he sincere in making them? How did Moroni receive them?

6. Wherein lay the strength of the stripping warriors of Helaman? Is this true of all men who implicitly trust God? What happens to those who lean upon their own prowess?

7. What course did Moroni pursue when he was in need of strength? May we do the same? Should we only pursue this course when we are in need? See *Alma* 58: 10.

FROM THE MISSION FIELD

Assignment: Elder Reginald A. Carn, of London, England, has been called to labour in the British Mission as a missionary. He was assigned, on October 6th, to labour in the Nottingham District.

Releases and Departures: Elder Brandt D. Jorgensen, who has laboured in the Nottingham and Bristol Districts, and Elder Fred L. Finlinson, who has laboured in the Sheffield and Newcastle Districts, were honourably released on October 31st, 1928, and sailed for their homes in America aboard the *Leviathan* from Cherbourg, on November 23rd.

Farewell Social: A farewell dinner in honour of Elder Clinton L. Mills, retiring President of the London District, was given by Mr. William Goodair, at the Royal Automobile Club, London, on November 15th. The missionaries of the London District, and others were present.

Following the dinner, Mr. Goodair gave a farewell party for Elder Mills, also honouring Elder Robert Dell Buchanan, whose birthday it was. In attendance were several influential friends of the host. Mr. Goodair is doing much to acquaint London society with the missionaries and tenets of "Mormonism", and is proving himself a loyal friend.

Social at Pudsey, Leeds District: A party was held at my home on November 5th for the benefit of the Relief Society Christmas fund. It gives me pleasure to say it was a success. We invited about thirty-six persons, mostly friends of ours not in the Church. We were entertained by artists from a local concert party, who call themselves "The Novelists." A most enjoyable time was spent, and all expressed the hope that we would again invite them upon another such occasion. I think that much good can be done by opening our homes; for the missionaries had Gospel conversations with many of those present. Friends from the Congregational Guild were pleased to make the acquaintance of Elder Bean, as they had known his grandparents, who formerly resided here. Through this contact seed was sown, which I hope

and trust will benefit the Church in general and the Pudsey Branch in particular.—LILY SUTCLIFFE.

Transfers: The following missionaries have been transferred from and to the Districts specified: David M. Davis, Welsh to Ulster; Clifton G. M. Kerr, Welsh to London; Thomas E. Paskins, Birmingham to London; Frank C. S. Derrick, Hull to Manchester; Alden John Kirkham, Leeds to Norwich; William T. Shipley, Jr., Liverpool to Nottingham; Wilford N. Hemmert, London to Bristol; J. Willard Harmon, London to Leeds; Amos B. Robinson, London to Leeds; Joseph A. Anderson, London to Welsh; Lester D. Fisher, London to Nottingham; Adrian L. Orme, Norwich to Nottingham; E. Anthon Clayson, Nottingham to Birmingham; Vilace L. Radmall, Nottingham to London; John P. Hopkinson, Nottingham to Sheffield; Louis S. Leatham, Scottish to Sheffield; Richard K. Knight, Sheffield to London; Joseph S. Savage, Sheffield to London; David A. Buchanan, Ulster to Scottish.

Arrivals and Assignments: The following missionaries arrived at Liverpool on November 25th aboard the *Duchess of Atholl*; they have been thus assigned:

For the British Mission: Ferrell Neeley Beckstead, Preston, Idaho, to the London District; Lester Howell Belliston, Nephi, Utah, to the Liverpool District; Morgan C. Boley, American Fork, Utah, to the Welsh District; Willis Robert Dunkley, Whitney, Idaho, to the Hull District; Herbert Calvin Fletcher, Logan, Utah, to the Leeds District; George H. Gray, Duchesne, Utah, to the Scottish District; Jaynes Ferrin Gurney, Lehi, Utah, to the Welsh District; Joseph R. Greenhalgh, Nephi, Utah, to the Scottish District; Merlin Launce Hamilton, Murray, Utah, to the Newcastle District; Virgil Joseph Smith, Lehi, Utah, to the Newcastle District; Raymond H. Swensen, Lago, Idaho, to the Sheffield District; William O. Tolman, Oakley, Idaho, to the Liverpool District; Donald Ross Urie, Cedar City, Utah, to the Scottish District.

For the Netherlands Mission: Warde Mitchell Cameron, Salt Lake Salt Lake City, Utah; Warren Delos Richardson, Vernal, Utah.

The following missionaries arrived at Southampton on November 20th aboard the *Leviathan*; they have been thus assigned:

For the French Mission: J. Elwood Hanson, Providence, Utah; Lloyd Reo Harris, Tremonton, Utah; Rolland O. Johnson, Lewiston, Utah; J. Reuben Clark III, Salt Lake City, Utah.

For the German-Austrian Mission: Eugene Bryson, Bountiful, Utah; Russell Gray, Salt Lake City, Utah; Clarence L. Horsley, Brigham City, Utah; Reid S. Melville, Delta, Utah; Clifford Nilsson, Heber, Utah; Owen B. Saunders, Salt Lake City, Utah; William Estell Tyson, Brigham City, Utah.

For the Swiss-German Mission : James William Bean, Salt Lake City, Utah ; Joseph A. Blauer, Bancroft, Idaho ; Durrel W. Corry, Cedar City, Utah ; Keaton B. Dayton, Dingle, Idaho ; Delbert A. Fuhrman, Ridgedale, Idaho ; Gibson R. Smith, Ogden, Utah ; William Carl Cannon, Stone, Idaho.

For the Danish Mission : Frederick Lynn Mickelson, Salt Lake City, Utah ; Paul Little Pehrson, Magna, Utah ; Grant Lund Petersen, Ephraim, Utah.

For the Norwegian Mission : Clarence Allen Bergesen, Salt Lake City, Utah.

Branch Conferences: Of the Burnley Branch, Liverpool District, on Sunday, November 18th. The speakers were: President L'Etrenne Andelin, Elders William J. Matheson, Clarence V. Bigler, Howard J. Williams and local Brothers William Lomas and Thomas Hardy.

Of the Cirencester Branch, Bristol District, on Sunday, November 11th. President Alma C. Tranter, Elders Frank S. Cragun, Spencer A. Harris and Joseph A. Checketts were the speakers of the evening meeting.

Of the Edinburgh Branch, Scottish District, on November 18th. "Salvation for the Dead" was the theme of the Sunday School. District President George W. Romney, Elders William F. McKelvey and James Allen Ritchie were in attendance.

Of the Manchester Branch, Manchester District, on November 18th. "The Articles of Faith" were treated by President J. Rulon Doxey, Elders Alma R. Wakeling, Kenneth H. Smith, William A. Dawson and local Elder B. W. T. Norman.

Of the Middlesbrough Branch, Newcastle District, on Sunday, November 11th. "The Birth of Christ" was the theme of the Sunday School. The speakers were: District President Charles E. Alsop, Elders Harold H. Blackmore, Samuel Hill, Rulon S. Scoville, District Supervisors William W. France, George Wapsett and Sister Mary F. Maxwell. At the evening meeting Bee Hive Swarms were organized in the Skelton and Middlesbrough Branches.

Of the Oldham Branch, Manchester District, on November 11th. The theme developed was: "Messages from our text books." The speakers were: President J. Rulon Doxey, Elders Alma R. Wakeling, Wendell V. Bramwell, William A. Dawson, several ex-soldiers and local members. The *Oldham Evening Chronicle* published a report of the services.

Of the Pudsey Branch, Leeds District, on Sunday, November 11th. The theme discussed was "The Prince of Peace." President Merrill Sandberg, Elders Nephi H. Cntler and Melvin E. Dunkley were in attendance.

Of the Wigan Branch, Liverpool District, on November 11th. The speakers of the evening session were District President

L'Etrenne Andelin, Elders H. Kenneth Brown, Ernest A. Hall and Marion S. Johnston.

Doings in the Districts: *Liverpool*—A "Potato Pie" social was held in the Accrington Branch on November 5th. Supper and games were enjoyed.

The Accrington Branch Sunday School Conference was held November 11th.

The Accrington Branch Sunday School held a social on Saturday, November 17th.

The Burnley Branch Relief Society gave a "Potato Pie" social on November 10th. A well-arranged program was given.

Manchester—The Oldham Branch Relief Society presented an excellent program on November 10th. The proceeds go to enlarge the Christmas Charity fund.

The Rochdale Branch Relief Society held their conference on Sunday, November 11th. A splendid program was given.

Nottingham—A Sunday School Conference was held in the Leicester Branch on Sunday, November 4th. The services were conducted by Superintendent George E. Gent. A good program was given by local workers.

A dance and social were sponsored by the Hucknall Branch Relief Society on Saturday, November 10th.

Scottish—Many new investigators attended the Sunday services, on November 18th, as a result of the Lantern-slide lectures delivered November 11th to 18th, in six branches of the Scottish District.

DEATH

WAPPETT—Sister Elizabeth C. Wappett, of the Shildon Branch, Newcastle District, died October 27th, at the age of sixty-three. Funeral services were held at her home, under the direction of President Charles E. Alsop, on October 30th.

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LIVERPOOL

FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS IN GREAT BRITAIN